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ZION'S
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No. 39.

WAIT FOR ME BY THE RIVER.

BY REV. MARK TRAFTON, D. D.

Wait for me by the river, my darling wife and true,
My sun is swiftly sinking, and I soon shall follow you;
I'm sure I cannot wish prolonged my journey here alone,
When I shall miss the cheering light which from your eyes has shone.

So oft you've watched and waited, when the hours were running late,
Listening for the well-known step, the click of the lawn gate;
My weary heart was strengthened, I forgot the sweet and raso,
When I saw the window lighted, and your smile behind the pane.

How many nights together we watched the sufferer's bed,
And watched the ebb of life's dull tide,
When all of hope had fled;
My fainting heart was stronger, by your patient faith and trust;
You hung upon His mighty Arm—the holy, good and just.

They wait your coming, mother, on the river's farther shore,
They stretch their arms to clasp you, as you are passing over;

Trios we saw enter the river long ago—
You'll see their smiling faces, and their robes as white as snow.

I wonder if you'll know them among the happy throng—
Or seems the time to those above, as to us here, so long?

Or do they change in that fair land, as we are changing here?
Or grows the child from infancy to manhood year by year?

There's one in her young motherhood—her form you will recall;
She's only in an angel state—she has not changed at all;

But should the babes not know you among the angel throng,
Then hum, as you so oft have done, their well-known cradle-song.

But wait just by the river, that I, when passing through,
May catch the smile of other days—be well—

come first by you;
For here I could not wish to stay—a stranger and alone—

When quenched the light of those fond eyes which once upon me shone.

ENGLISH TACTICS IN THE EAST.

BY REV. J. L. HUMPHREY.

This last misfortune of the English in Afghanistan calls attention to the fact, that in spite of the grand work that Englishmen have accomplished among uncivilized and half-civilized nations, they have yet failed to comprehend their combined duplicity and treachery of character. They could not understand it in the American Indians.

We all recall the sad story of Gen. Braddock's defeat and death, so unnecessary if he had only considered the nature and tactics of the foe he had to deal with. "Who would have thought it?" is pathetically asked, as his life was being taken away; and again: "We shall know better how to deal with them another time." But it is doubtful if the English people did really learn wisdom from that bitter lesson.

Surely in India the British rulers have again and again been taught that it is useless to expect good faith on the part of Mahomedans; but it seems difficult for them to take these lessons to heart. They are continually deceived by the ostentatious display of submission and respect which the wily Afghans know so well how to assume.

The awful tragedy of the Black Hole in Calcutta in 1756, the disastrous Afghan campaign in 1847, the horrible atrocities of the Sepoy Mutiny in 1857, and the occasional outbursts of Moslem fury that have occurred all along the last hundred years, ought to have been sufficient warning to the English Government to prevent the dawning catastrophe that has just occurred.

By leaving a mere handful of men to protect their Embassy in the midst of such hordes of blood-thirsty barbarians, they seem to have in reality invited the massacre that has just taken place. It was morally impossible for the outcome to be other than it has been. The natives must have wondered greatly when they saw the tempting prey thus quietly left for them to seize upon; and if the truth were known, I believe the Moslem population of Hindostan are to-day looking upon the blindness of the English as indicative of their fail, and that means to them the rise of the Mahomedan power. This belief will lead to serious trouble in India unless the English act promptly and successfully to avenge the treachery of the Afghans, or rather to retrieve their own great mistake. The Mahomedans of India have long been looking for help, to throw off the hated British yoke, from the Russians through Bokhara and Afghanistan. Especially has this long been the case in the northwest provinces, where there are many Mahomedan of Afghan descent. The annals of British rule in India afford numerous instances of misplaced confidence and careless security as well as of the uniring hatred of the Mahomedan population. I recollect well the

glimmering of satisfaction that could not be repressed among the Mahomedans of northwestern India when news came of the assassination of Lord Mayo, Governor-general of India, on the 8th of February, 1872. The previous year he had visited these provinces, and by his courteous bearing and kindly interest in the people, had apparently won the good-will of all; and yet when word came of his untimely death, by the hand of a fanatical Mahomedan confidant from the border of Afghanistan, there was no sorrow felt, but secret exultation was plainly visible. Some even went so far as to mutter their approbation of the high aim of the assassin. "That is the way to do," said an old Mahomedan in Nyan Tal. "What good is it to kill an ordinary Englishman? Take the highest official possible; that is what I would do." It is no wonder that English officials throughout India felt for awhile like men appointed unto death, as Lord Mayo was the third high official who had been suddenly cut off within a brief period.

The English Government may as well understand that it is impossible to fuse Islam with Christianity. There is too wide a gulf between the two. The only safe course with Mahomedans is to keep them under control and never trust them with power and opportunity which they could use to the disadvantage of the government. The fact is, it is hard for an Englishman to understand the duplicity of the natives. His own high sense of honor leads him to think it must enter into the purposes of others, especially where protestations are so profuse. Then he knows the power of England, and he wonders why others do not understand too, even though uneducated barbarians. I have heard Englishmen say none are so gullible as themselves. In sixteen of them are reported 108 professors; in ten, 761 students; in thirteen, 90,612 volumes in the libraries; and eight report \$1,270,000 of property, in buildings and grounds. Four of them are in Maryland; four, in Pennsylvania; two, in New York; two, in Ohio, etc., valued at \$5,658,300.

INSTITUTIONS OF 356 COLLEGES AND UNIVERSITIES.

STATES, No. of Preparatory Dep., Collegiate Dep., Institutes, Prof. Studts. Prof. Studts.

STATES,	No.	Preparatory Dep.	Collegiate Dep.	Institutes, Prof. Studts.	Prof. Studts.
Ala.,	1	(1)	131*	20	(1)
Cal.,	4	6 (2)	945	76	283 (2)
Colo.	1	(1)	75	11	5
Fla.,	5	(1)	183	37	117 (1)
Ind.,	2	21	216	15	238
Kans.,	2	2 (1)	180*	12	20 (1)
Ky.,	3	(2)	183	24	199
La.,	2	30	31	27 (1)	
Me.,	8	(2)	97 (2)	42	342
Mass.,	10	500	12	11	136
Mich.,	1	(1)	99*	16	(1)
Minn.,	3	(1)	355	78	37 (1)
N. J.,	2	(2)	18 (1)	20	131
N. Y.,	8	39 (4)	1,404	124	577 (1)
Ohio,	1	8	118	10	64
Penn.,	1	(5)	10	1	418 (1)
Tenn.,	1	(1)	69	11	65
Tex.,	2	8	335	11	70 (1)
Wisconsin,	2	(2)	184	20	83 (1)
D. C.,	1	7	114	12	64
Total,	49	134	5,136	668	2,989

*In these figures are included 1,088, given by Gen. Eaton as unclassified.

NOTE.—The figures in parentheses, at the right of the numbers, show the number of institutions not reporting; viz., twenty-six institutions did not report the number of professors in the preparatory department; four did not report the number of students in this department; and twelve failed to report the students in their collegiate departments.

Combining the professors and the students in both departments, we have an aggregate of 802 professors and 8,129 students. Thirty-one of these institutions were founded since 1850. Forty-three of them reported 288,790 volumes in libraries, and thirty-eight reported property in buildings, grounds, etc., valued at \$5,658,300.

THEOLOGICAL SEMINARIES.

In General Eaton's table of institutions of this class, belonging to all denominations, we find seventeen marked as Roman Catholic, twelve of which have been founded since 1850.

In sixteen of them are reported 108 professors;

in ten, 761 students; in thirteen,

90,612 volumes in the libraries; and eight report \$1,270,000 of property, in

buildings and grounds. Four of them are in Maryland; four, in Pennsylvania;

two, in New York; two, in Ohio, etc., valued at \$5,658,300.

INSTITUTIONS FOR THE SUPERIOR INSTRUCTION OF WOMEN.

Under this head, we find fifteen Roman Catholic institutions, with 265 professors, 2,678 students (three institutions not reporting), 22,345 volumes in libraries, and school property in buildings and grounds valued at \$1,478,000. Seven are authorized to confer degrees. Six hundred and fifty-nine students, in seven institutions, are pursuing a collegiate course, and 2,019 are in preparatory departments. Eleven of these schools have been founded since 1850.

SCHOOLS FOR GIRLS.

The Roman Catholic Church has exhibited great sagacity in her attention to the education of the female portion of her population, and has drawn considerably from the Protestant sects by making her schools attractive to their daughters. The following table of these schools comprises that portion of these institutions which responded to Gen. Eaton's inquiries. It embraces 63 institutions, of which 47 were founded since 1850.

INSTITUTIONS FOR ROMAN CATHOLIC EDUCATIONAL INSTITUTIONS IN THE UNITED STATES.

STATES, No. of Officers and students in collegiate and preparatory departments.

*Officers, See previous table of colleges.

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INSTITUTIONS FOR ROMAN CATHOLIC EDUCATIONAL INSTITUTIONS IN THE UNITED STATES.

Miscellaneous.

PRAYER.

MAT. 6: 7-13.

BY PROF. WILLIAM N. RICE, PH. D.

[Concluded]

The laws with which we come in contact in the material and moral universe are differently related to us, and prayer must take different forms in accordance with those different relations. There are some laws in the government of God, both in the natural and in the moral world, which we know—laws which God has made discoverable in nature, or which God has revealed to us in the Gospel. There are other laws, both in the natural and in the moral world, which as yet are unknown. Prayer unquestionably must take different forms when we deal with things governed by known laws, and when we deal with things governed by unknown laws. Men sometimes fancy that, while the natural universe is under the dominion of law, the moral universe is lawless, given over to mere caprice. The constancy of succession in the moral world is the same as in the natural world; only the terms are different. Under the influence of moral law, moral consequences follow from moral antecedents; and these place irrespective of any physical phenomena which may be associated with them. An act guilty in its intention is done, and there follows, by the immutable law of God's universe, the pain of a guilty conscience. In the providence of God, the physical consequences of that guilty action may be overruled for good; nevertheless the moral law executes itself inexorably, and the consequence of a guilt-stricken conscience follows the antecedent of a guilty act. So in the physical world physical consequences follow from physical antecedents, irrespectively of any moral phenomena that may be associated with them. If a man puts his hand in the fire, that hand will be burned, no matter what may be the motive which impels him to the act. It may be the stupidity of an idiot; it may be the patriotic pride of a Roman citizen; it may be the religious fervor of an English martyr; but whatever the motive, the consequence as regards the hand is the same. Physical effects follow physical causes; moral effects follow moral causes; and the laws of the physical and of the moral universe are alike changeless.

Thus in theory we may separate the laws of the physical from those of the moral universe; and yet practically we come to a strange border-land in which lies much of our human life—a border-land shrouded in mystery most impenetrable, where the physical and the moral universe seem to blend together, where moral causes seem to produce physical effects, and where physical causes seem to produce moral effects. How much of what we call our religious experience is dependent upon our state of health! Who can tell how many timid, troubled, doubting souls might have found the rest of faith, if they had only been cured of dyspepsia?

Our prayers may have reference to events in the physical universe, or events in the moral universe; may have reference to events which come in accordance with laws which we know, or events which come in accordance with laws which we do not know; and these varying relations of our prayers to the different phases of God's government suggest different forms which our prayers may assume.

We may pray for events in the moral universe whose laws we know; and here we come to that which is of all others the most appropriate sphere of prayer. In this sphere we find those cases in which prayer is itself the antecedent required, and the desired result follows in the law of God as the normal consequence. We pray for the forgiveness of sin, for sanctifying grace, for the needful assistance of God's Spirit to lead a life of holiness. It is the very law of the moral universe, as revealed in the Gospel, that these blessings must come to those whose souls are in such a state that they can pray for them. Our prayer, then, for forgiveness, sanctification, and divine aid against temptation, is itself the very condition upon which the desired result depends. In such cases as these, prayer can rise to the height of absolute demand. Such prayer is God's own promissory note presented for payment; and to doubt that the prayer will be answered, is to doubt the truthfulness or the power of God. Such prayer, in the beautiful language of Dr. Bartol, is "an address to the Throne moved by the King himself." Here is the sphere in which prayer, and the faith which expresses itself in prayer, are omnipotent. Ye who have known the glory of prayer in this spiritual sphere, ye who have felt the burden of sin resting with mountain weight upon your consciences, and in answer to prayer have felt that terrible burden rolled away, and have rejoiced in the liberty of the Gospel, ye know what our Saviour meant by the faith which shall say to the mountain, "Be thou removed, and be thou cast into the sea."

There are other prayers which we may offer, within the realm of spiritual things, whose answer is really the normal consequence of the prayer itself, though the connection is somewhat more remote. The whole Church prays, as Christ has taught, "Thy kingdom come." We pray for the advancement of God's cause in the world, for the triumph of good over evil in every field where good and evil are in conflict. As we pray, our relig-

ious zeal is kindled. As the whole Church, taught by its Master, offers this prayer continually, the religious zeal of the whole Church is kindled, and its spiritual power increased. Thus in the providence of God, the Church prepares itself continually by prayer for those efforts by which prayer is to be answered.

But we pray not only for those classes of spiritual blessings which are incident to the praying soul by the law of God's moral government as revealed in the Gospel; we pray for many spiritual blessings which are not thus insured to us, and which, in fact, are often refused. We pray for peculiar types of Christian experience, which it may not be God's will that we should possess; for immunity from certain classes of temptations, with which it may be God's will that we should struggle; for the departure from us of thorns in the flesh, when God's all-sufficient grace may enable us to glory in them. We pray, too, for temporal things—for the satisfaction of every desire which we may cherish, for the success of every enterprise in which we may be engaged. Obviously, in regard to these things, prayer must take a very different form, and the faith which attends the prayer must be a very different sort of faith. We pray for events both in the moral and in the physical world whose laws we do not know. We know not, therefore, whether the event will come or not; we know not whether it is best that the event should come or not. We cannot fathom the counsels of God; we cannot comprehend that course of providence which goes from eternity to eternity. The only feeling which becomes us in reference to these things, is the feeling of submission. The only language which these prayers can employ, is the language of humble reverence. The only faith which we can exercise, is a general faith in the providential wisdom and love of God. If we pray for sunshine or for rain, God only knows whether it is best that sunshine or that rain should come. We must leave it to His wisdom and love to send us the things that we ask, or things that are better for us than the things we ask. In regard, then, to a very large class of our petitions, prayer must assume the language of humble, submissive request, and our faith in prayer must be only a general reliance upon the wisdom and love of God.

But we come to another interesting question: How can prayer deal with events in the physical world whose laws we know? There are some laws in the physical world which have been ascertained with such degree of certainty that we can predict without hesitation that a particular event will or will not take place. Where we can be thus morally certain that an event will or will not come to pass, we can pray that that event may or may not come to pass? I believe that the common sense of the Christian Church virtually confesses that prayer for these things would be simply an impertinence. I do not believe that any man in this age and nation can pray that the day may be twenty-five hours long, that a heavy body which is left unsupported may be poised in air above our heads, that an amputated limb may sprout again, or that a dead man may be recovered to life. Now these things are no more governed by law than are the events for which we do pray. We pray for sunshine and for rain, and yet the sunshine and rain are just as truly governed by laws which have existed from all eternity as the movement of the planets, or the fall of heavy bodies to the earth. What is the difference? Simply that in one case we know the law, and in the other case we do not know the law. We can express in the form of a request to God our desires for things whose laws we do not know; we cannot, consistently with our own feelings, express in the form of a request to God our desires for those things whose laws we do know. The things which we can predict, we cannot pray for.

Thus we are led to a conclusion which at first sight seems repugnant to our religious feelings, namely, that the advance of knowledge is to narrow the sphere of prayer. That the advance of knowledge in the past has narrowed the sphere of prayer, is simply matter of history. There was a time when, as the darkness of an eclipse came on, men could pray that the shadow might move back and disappear. Men could not offer that prayer now, for we know the laws on which an eclipse depends. We know that all the prayers of God's militant Church would not shorten the duration of an eclipse one-millionth part of a second. We pray for sunshine and rain to-day, because we know not the laws upon which sunshine and rain depend. I doubt not that a future generation will be as incapable of praying for sunshine and rain as we are of praying for the arrest of the heavenly bodies. The advance of our knowledge will thus inevitably narrow the sphere of prayer, so that things which we have been accustomed to pray for, we shall be able to pray for no longer.

Yet there need be no fear that the sphere of prayer will be so restricted as to be virtually abolished. That which even now we recognize as the pre-eminent sphere of prayer—the realm of religious experience—we may be sure that science can never invade. Nor is it likely that prayer will be banished even from the sphere of physical phenomena. Far as we may advance in knowledge, we shall never know this universe as God knows it; numerous and far-reaching as may be the laws of nature hereafter to be discovered, there are laws known to God only, which will be forever beyond our reach. There will be realms of

mystery where our language will be request, and where we may not venture on prediction, to the end of time. And it is an interesting thought that the mysteries in the physical world which science is farthest from being able to penetrate, are those of the disengaged frontier between the world of matter and that of mind—precisely those which lie nearest to our human life, and take most hold on human destiny.

It is true, in one sense, as I have said, that the advance of knowledge must narrow the sphere of prayer; yet there is a broader, higher view in which it will be seen that the sphere of prayer can never be narrowed by our advance in knowledge. There is a higher idea of prayer than that of specific petitions for specific things. Prayer, in its grander and higher sense, is the loving communion of the human soul with God. It is the union of our thoughts with God's thoughts, of our will with God's will, of our purposes with God's purposes. I think our Saviour, in the lesson which we have read, would lead us to some such conception of prayer as this. He warns us against a low, heathenish conception of prayer—the notion that prayer is essentially teasing; that men are to be heard for their much speaking. He warns us against the idea that we are giving information to God, or reminding Him of things which He is in danger of forgetting: "Your heavenly Father knoweth what things ye have need of before you ask Him." He would lead us away from the lower to the higher idea of prayer—from teasing to trusting, from petty, selfish petition, to loving communion with Him who is infinite in wisdom and in love. And then He gives us a form of prayer. Have you ever noticed how the form of prayer which He gives us contrasts with the prayers we generally offer? How little of self, how little of specific petition, how little of telling God precisely what we think we want! How much of loyal submission and filial trust! "Hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven." Thus far no thought but of trustful submission and holy aspiration for the triumph of God's cause. And then the prayer descends to the circle of our own interests; but even the petitions for ourselves are uttered in those general terms which seem to express confidence in God's directing rather than a desire to direct things for ourselves: "Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil." I know that our Saviour sometimes seems to give countenance to that lower conception of prayer which He found existing. It was not His way rudely to shock the religious prejudices of His time, but gently to lead men upward to higher conceptions of spiritual things. Even that parable which at first sight seems most strongly to teach the low conception of prayer as teasing—the parable of the unjust judge—will be found, on deeper study, to teach a far nobler lesson. The poor widow in that parable is not an individual clamoring for the gratification of selfish desires; she is the symbol of God's Church in the world, sorely harassed with temptation and persecution by the adversary of all good; and that unceasing prayer of God's Church for deliverance will be answered when the kingdoms of this world become the kingdom of our Lord and of His Christ. And He speaks this parable, we are told, "to this end, that men ought always to pray and not to faint." This—"always to pray and not to faint," or the precept of Paul, "Pray without ceasing"—certainly does not mean the perpetual dinning of specific petitions into the ear of God. Rather would our Saviour lead us into the spirit of filial trust and abiding communion with God—the spirit which makes God the confidant of all our thoughts and feelings. If we could attain to such an experience as this; if prayer could become not so much a specific act as a state in which we should abide continuously—the constant outpouring of our souls in union and sympathy with the soul of God—would the fact that we could no longer ask God for some specific thing that men in earlier days had asked Him, lead us to mourn that the sphere of prayer was narrowed? No! for a man in this bright experience of communion and of trust, the sphere of prayer would be co-extensive with human life, and the sphere of answer to prayer would be co-extensive with the physical and moral universe of God. Such an one would be in league with the stones of the field; and the beasts of the field "would be at peace with him"; "the stags in their courses" would fight against his foes. To such an one, above all others, would be appropriate the language of the Psalmist: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul." Such an one would need no Tyndall's prayer gusse to teach him the reality of communion with God, or the certainty of our souls' hospital.

But that state of abiding communion with God involves progress in Christian life which few of us doubtless have made. By the practice of the lower forms of prayer we are to attain to its highest forms. Prayer is talking with God; and that we may learn to talk with Him about those grand and holy themes on which His thoughts dwell, we must begin talking with Him about those lower themes on which our thoughts can dwell. We must make God's acquaintance by talking with Him about the things which we can

talk about; and as we grow into the fellowship of God, we can come gradually to commune with Him on those grander, higher subjects which are the chosen themes of the Infinite Mind.

So let us pray to God for those things which we seem to need; let us talk with Him as our own feelings may prompt us.

I have tried to find a philosophy of prayer. I have deemed it to be the duty of thoughtful men to try to find a philosophy of prayer, in opposition to that false philosophy of the present day which would disown prayer. But in the practice of prayer we need not be particular to be philosophical. In fact, in the very nature of the case, the expression of devotion cannot be strictly philosophical. While we are praying, we cannot at the same time be speculating about God's infinity; when we pray, we must, in a measure, humanify God. We must bring Him near to us; we must invest Him with attributes like our own. We long to rest our hand in a loving hand, to feel the pulsation of a loving heart, to see the smile of sympathy beaming upon us from lips and eyes responsive to our own. I believe it is one of the great purposes of the incarnation of God in Christ Jesus to accommodate Himself to this necessity of our nature—to give to our faith and feeling a God as human as walked with Enoch or talked with Moses face to face, and yet preserve to our philosophy a God as passionless and changeless as Pantheist or Positivist could desire. Among the great reconciliations which Christ Jesus has accomplished, not the least seems to me to be the reconciliation between the human intellect and the human heart—between the philosophy which demands a changeless God, and the religious faith and affection which demand a God of human attributes.

So let us talk with God naturally, as our hearts prompt us; let us pray for whatever we think we need. A filial spirit, not a sound philosophy, makes prayer acceptable to the Father. No matter if the things that we pray for are unreasonable; if we pray for them in a filial spirit, God loves to hear our prayer.

"The child that cries for soaring bird,
For moon or red-ant star,
Is not rebuked with angry word,
Though vain's the longings.
If God is God, and God is love,
And we're His children are,
He will not frown from heaven above,
Though e'en we ask a star."

Yes, let us ask for stars if we think we want them. God will be pleased if we ask filially. Poor babies that we are in our weakness and ignorance, we may still be the children of God, and God may love us as His children. Let the child—by for toys and gingerbread; he'll grow to an age when he will want toys and gingerbread no longer. Let the farmer pray for sunshine or for rain; he will come some time to a land where the twelve-fruited tree of life needs no rain to water it, and no sunshine to make it grow. Let the sailor pray for favoring breezes; he will anchor some time in a haven where no storm-wind ever blows. Let the sick man pray for recovery; he will come some time to a land where sickness is unknown. Let friends gather around the bedside where life trembles in the balance; let them pray as love and friendship ever will pray, that that life may be spared; the friends shall meet some time where the one great family of God is never broken.

Let us pray, then, for whatever we seem to need; but let the petition "Thy will be done," be ever heard as the undertone of all our praying, until that alone of our earthly petitions shall blend with the myriad-voiced chorus of adoration which swells forever through the courts of heaven. "After this manner, therefore, pray ye: Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." Thus far no thought but of trustful submission and holy aspiration for the triumph of God's cause.

The appointments appear to give general satisfaction. Of course, as usual, there is some places dissatisfaction, but this could not possibly be avoided. Upon the whole, the Conference has been a most delightful one.

and other meetings in large cities and centres, under the direction of the Indian missionaries. It is likely that Rev. William Taylor, the world's evangelist, will accompany them. It may be here added parenthetically that through a private letter from Rev. W. B. Osborn, of India, your correspondent learns that William Taylor will be elected delegate to our next General Conference by the Indian Conference; and if that be so, he will be the first delegate from that vast country to a General Conference.

After the big tent leaves India, it will move to Australia (it is only possible China and Japan may be visited). In that vast southern continent the brethren will tarry and toll for a few months, and from them they will sail to San Francisco and hold a meeting there. A little further east, and the big tent will be erected in Salt Lake City where another meeting will be held; and the trip around the world will be finished by holding a grand national camp-meeting in Urbana, Ohio. This is the substance of the plan as far as it is thus formulated, or known to Mr. Inskip himself.

take its place among our few religious classics as a volume of permanent value. Boston: W. B. Clarke. Price \$1.25.

AMERICAN POEMS: Longfellow, Whittier, Aldrich, Holmes, Lowell and Emerson, with Biographical Sketches and Notes. Boston: Houghton, Osgood & Co. 16mo, 455 pp. A judicious selection of some of the shorter and most popular of the poems of these chiefs among American poets has been made, and is presented, in this very attractive volume, to the young people of the land, to awaken an appreciation of true poetry, and to serve as an excellent and charming text-book for the higher classes in English literature, in our high schools and seminaries. The volume will be quite sure to fulfill its mission, and will meet, as it deserves, with a wide welcome.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER, with an Essay on Webster as a Master of English Style, by Edwin P. Whipple. Octavo, 722 pages. Price \$3.00. Boston: Little, Brown & Co. The late life of the great New England orator and statesman, by Peter Harvey, awakened fresh interest in the memory of Webster and his wonderful forensic efforts at the bar and in the Senate of the United States. His published speeches and arguments fill six octavo volumes, and cost, in the cheapest form, \$18.00. In the beautiful volume, just issued by his publishers, we have between forty and fifty of his master-pieces; all that the average reader would be likely to require for his own reading and for reference. All the notable efforts upon which his fame rests—those most often quoted and worthy of repeated readings—are included in this volume. The essay by Whipple is admirable, as all his essays are, enabling the intelligent reader to obtain a new appreciation of this great master of spoken and written English.

OBSERVER.

ROADFIELD DISTRICT CAMP-MEETINGS.

The camp-meeting at East Livermore was well begun Monday evening, Aug. 25th, with a social service at the stand conducted by Rev. Stephen Allen, D. D., Presiding Elder of the district. The service was participated in by all the preachers present, and a large number of the brethren and sisters. It was a time of great spiritual profit.

The preaching during the week was marked by much spirituality, and was sustained by the regular preachers of the district. Very effective work was done in the tents' companies, and a number of conversions resulted, under the blessing of God.

On Friday morning the usual love-fest was held, and was enjoyed by a large number of people. Perhaps the most moving and searching sermon was that of Brother Charles Munier, of Kent's Hill, upon "The Unprofitable Slave," on Friday afternoon.

Saturday morning the meeting closed with a short service at the stand, and East Livermore camp-meeting, with all its privileges, was over.

The meeting at North Anson commenced Monday night, Sept. 1. The brethren on the district, as at Livermore, filled the preaching appointments with three exceptions: Bros. R. L. Green, of Lewiston, W. S. Jones, of Auburn, and David Pratt, of South Auburn, who rendered valuable assistance in the way of preaching. Although there is marked disposition on the part of some to drift toward the more fashionable camp-meetings, it is doubtful if at any meeting more earnestness was exhibited, or a deeper spirituality experienced. If the entire Church, preachers and people would remember that it is their duty to go to camp-meetings for earnest work for Jesus, instead of for recreation and rest, and act accordingly, the benefit of these gatherings would be more widespread.

The experiences of the week at Anson will long be remembered by those who enjoyed them. Souls were saved from sin, backsliders were reclaimed, and believers were raised to a higher state of Christian experience.

Dr. Allen won his way to the heart of preachers and people by his judicious management and Christian deportment. There was entire harmony between him and the preachers, all evidently working together with one heart and mind for the salvation of souls. The Spirit of God rested upon the entire encampment, and guided those who believed, into the truth.

The meeting at Anson closed on Saturday morning, and we started for our homes and work, feeling that it had been good for us to be there.

GEORGE L. BURBANK.

FROM OCEAN GROVE, N. J.

The season is virtually at an end at this place, and the service of Sept. 7, which were largely attended, closed the religious meetings in the tabernacle and auditorium. The annual camp-meeting was the great event of the season. The sermons, sacramental service, love-feast, meetings for promoting to less led by Dr. and Mrs. Palmer, baptisms of children, were all full of interest. The Buel family from Maryland infused much life and spirit into the meetings by their services of song. The communion service of the camp will be memorable in the minds of many. Over eighty men strewed the occasion, and administered the sacramental elements to at least sixteen hundred souls. The children were not neglected, and about fifty were converted at their meetings, led by Brother Evans, and assisted by several holy women. At the main stand, about fifty souls were converted, besides others sanctified. Mrs. Smith's afternoon meetings resulted in a rich harvest. Dr. Palmer's meetings were the means of leading over seventy into a full restoration of salvation. The twilight meetings, in charge of Mr. Adams, were instrumental in leading about 150 to profess salvation.

From the 6th of July until Sept. 7, a Sabbath-school was held in Bishop James' Memorial Tabernacle at 2 o'clock each Sunday, in charge of Brother Thorey, of Philadelphia, who organized it ten years ago, and has been a consistent ever since. The number of children in attendance during the eleven Sundays of this session amounted to about 15,000.

Rev. John S. Inskip has returned to his home here, after an absence of nearly six weeks. He has attended three National camp-meetings, of which he gives encouraging account. He will stay here till November, when he will leave for India. The friends and reman till about the 1st of April. Mrs. Inskip will accompany him on this Southern tour. His labors will be confined to the M. E. Church, South, which has cordially invited him to visit that section, and his labors will chiefly be in Charleston, S. C., Augusta, Spartanburg, Savannah, Jacksonville, and other cities.

It is not generally known that Mr. Inskip and a few other brethren of the National Association contemplate a tour around the world. But the plans and arrangements are almost completed, and next June they propose to start, with their big tent, "Around the World for Jesus." The party will consist of Rev. J. S. Inskip and wife, Rev. William McDonald and wife, and Rev. J. A. Wood and wife. Other volunteers may accompany them, at least part of the way. Many ministers have already expressed their desire to accompany the party, but Mr. Inskip says that they only desire those in sympathy with them and their mission to go with them. They are starting on a peculiar errand—not to see sights, but to spread the gospel.

The Sunday School.

FOURTH QUARTER. LESSON I.

Oct. 5. Hebrews 4: 14-16; 5: 1-6.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

THE EPISTLE TO THE HEBREWS.

1. **Authorship:** The authorship of this Epistle, or treatise, has never been definitely settled. By the early Church it was ascribed to either Luke, Barnabas, Paul, or Clement. Origen expressed the opinion that the ideas were St. Paul's, while the style and composition were those of some other person. "Who actually committed it to writing," he says, "only God knows." Luther conjectured that Apollos was the author, and in more modern times Alford, Kendrick and others hold the same view. Says Delitzsch: "May we not say that this Epistle resembles in these respects the great Melchizedek of sacred story, of which its central portion treats? Like him it marches forth in lonely and sacerdotal dignity, and like him is without genealogy; we know not whence it cometh, nor whither it goeth."

2. **Canonicity:** Owing to the uncertainty as to its authorship, this Epistle, though recognized as canonical by the immediate successors of the apostles, was not received by the Fathers of the Roman and North African Churches from the middle of the second to the middle of the fourth century. On the other hand, the Eastern Church without any interruption believed in it as an authentic work of inspiration. At the end of the fourth century Jerome rejected the conflicting opinions as to its authority, and advocated strongly its reception. Its canonicity was finally established by the third Council of Carthage, A. D. 397, and by a decretal of Pope Innocent, A. D. 416.

3. **Purpose:** The object of this Epistle was, primarily, to save the Jewish converts in Palestine and elsewhere from relapsing into Judaism; and its method to exhibit the transitory and typical character of the Mosaic system, and to prove that it had been superseded by the superior and final dispensation of grace and truth taught by Jesus Christ, whose essential dignity is ascribed in the strongest terms. Another purpose, doubtless, was "to enlighten the universal Church concerning the design of the ancient covenant, and the interpretation of the Jewish Scriptures." Nor could the memory of St. Paul be enshrined in a nobler monument, or his mission on earth be more fitly closed than by this inspired record of the subordination of Judaism to Christianity" (Conybeare and Howson).

4. **Date:** This Epistle was written before the destruction of Jerusalem (A. D. 70), and at some time within the seven years preceding that event (A. D. 63-70).

II. Introduction.

The writer is endeavoring to prove that Christianity, no less than Judaism, has its priesthood; and that, too, of the most lofty and enduring character. In this exhaustive record of the intellectual grammar of religion was it from its first exposed for the teacher, he in this new Our eager Germanic mon-

where we read, "He suffered, being tempted." He assumed our entire human nature, with all its outward and inward infirmities. "He knows what sore temptations mean," and therefore He has a fellow-feeling for the tried and tempted among His disciples. Yet without sin. — He knew what it was to be actually tempted; He participated in the various forms of human trial and suffering, and yet no sinful emotion was excited within Him; His likeness to us in respect of being tempted extends to every relation, with a single, far-reaching exception, viz., "apart from sin."

In every act of sin there are two distinct steps: 1. There is a rising of a desire which is not of God, and 2. There is the act of sin. 2. There is the indulgence of the desire, forbidden circumstances; and that is sin. Let a man have been without food, and the natural desire will arise involuntarily. It will arise, whether he looks on the bread of another, or the meat of another, or the sensations of hunger, that the sin will lie, but in the wilful gratification of it after it is known to be forbidden. Sinfulness does not consist in having strong desire or passions. In the strongest and highest nature, all, including the desire, is strong. Sin is the absence of a controlling will (Robertson).

Verse 16. *Let us therefore. — Consider our guilt and need, and the sympathy of our great High-Priest and Intercessor, let us have confidence in approaching God in prayer. Come boldly unto the throne of grace.* — Just as there was a mercy-seat in the Temple, so there is a mercy-seat in heaven — a throne from which grace is dispensed to those who draw near, with belligerent boldness, resting upon the assurances of reconciliation with God. *That we may obtain mercy, etc. — By "mercy" we are forgiven; by "grace" we are supported in inevitable emergencies, and carried onward in our heavenly journey. This grace is sufficient for us, in all our trials and temptations; and He waited to be gracious.*

"Boldly" is not contrasted with "reverently," and "graciously" with "awfully." "Having all," that with confidence which begets through honesty, frankness, full and open speech (Saphir).

Verse 1. *For — developing more fully the argument to prove that our drawing near will not be in vain. Every high priest — referring to the Levitical priesthood. Taken from among men — "being taken" from among his fellows, and therefore having human sympathies. For men — in behalf of men. Things pertaining to God — matters relating to God; matters of religious concern. The High Priest is set apart as a human and religious mediator. That he may offer. — The priestly idea was that of offering sacrifice, not of teaching, primarily. Gifts and sacrifices. — "Gifts" were the offerings which required no shedding of blood, such as thank-offerings and the like; "sacrifices" were those which involved blood-shedding, such as the sin-offering, trespass-offering, burnt-offering, etc.*

Verse 2. *Can have compassion. — The original word is used here only. It means, "to bear reasonably with;" "to deal gently;" "to feel moderately," so as to make proper allowances, without conning at willful sins. For willful transgressions under the old covenant, there was no atonement; the appointed punishment was inflicted. The offender who sinned "with upraised hand," that is, in a hasty, violent, defiant way towards any commandment of God, was cast off from the congregation by death (Lev. 4: 12 and following; Num. 15: 22 and following). Sins, on the other hand, committed in the way of error — those of ignorance, or impulse, with no purpose of clear perception at the moment of the nature of the transgression — could be atoned for by sacrifice. Composed with infirmity — dwelling in frailty as a native atmosphere, "so that he can in no condition of earthly life be concealed or separated from it" (Lange). The priest should know from his own experience the necessities of sinful men.*

The expression, "on the ignorant and on them that are out of the way," is, however, by no means to be restricted to men who have committed unwitting and involuntary offenses; for, on the great Day of Atonement, even sins which were not committed thus in the way of error, but which were committed in the year past, could, under the condition of repentance, receive explanation. Those persons, therefore, are intended, who, in distinction from the impious mockers at the law, disregarded all their natural and earthly sinfulness, the Divine will, and by yielding to temptation, fell into error (Lange).

Verse 3. *So also for himself. — The law especially recognized the need of this personal expiation on the part of the priest (Lev. 4: 3-12). It was the custom for the High Priest, at the festival of the Atonement, after the morning sacrifices, to lay aside his golden vestments, and, attired in simple linen, to lay his hand on the sin-offering, and offer intercessory prayers, first for himself and his house, then for the priesthood, and then for the people at large.*

Verse 4. *And — introducing a second qualification of the high-priesthood. He must, first, be selected from among men; he must, secondly, be "called of God" so that it was God's will that man should approach unto Him; and that He reserved to Himself the selection of the mediator. To seize upon the "honor" without the divine call, would be to say the least, a daring usurpation. As was Aaron — literally, "precise according as Aaron."*

In a Midrash published by Schoenfeld and Westein, Moses says to the troops of Korah: "If Aaron, my brother, had taken upon himself the priesthood, ye would be excusable for murmuring against him." The Father himself had, in the Old Testament, not only declared Him to be His world-ruining Anointed One, in the words, "My Son art Thou," but had also declared His eternal priesthood in the words, "Thou art a Priest forever," but after the transient, hereditary order of Aaron, but after the unique, unbegotten, unending order of Melchizedec.

III. Exposition.

Verse 14. *Seeing then. — These words indicate an exhortation based upon the preceding argument to prove the supreme High-priesthood of Christ. We have a great High Priest. — We have still, though the Jews; we have still, though the popular people, build a popular priesthood, and meet people of the wild or the grand and his good record of his death, a deader reader. The only portrait of*

James H. Thayer, and a

Chaplain McCabe's

and an instruct-

or, a deader reader. The

and a deader reader. The

The Family.

A TANGLED SKEIN.

Life is but a tangled skein,
Full of trouble, toil, and travail,
Knots that puzzle heart and brain,
We must learn to unravel;

Slowly, slowly,
Bending lowly

Over our task, and trusting wholly
Unto Him, whose loving hand
Helps us smooth each twisted strand.

In our hands at early morn,
And at night when darkness lingers,
Still the skein must be borne,
While the thready slips through our fingers,

Lightly, lightly

Colors that shall glint out brightly
When the fabric feels the strain

Of misfortune, grief and woe;

He who lack of skill or thought
Is in the mire of grave report,

Will the lines of grace report,
By the friction surely frayring

So slow, so tender,

Fine and slender,
Stands accused as an offender,

And himself alone must blame
For the knots that cause him shame.

Some may wile a silken thread,
Soft and smooth to use;

Others may have twisted, hard;

Or the coarse and shaggy wool;

But if ever

Our endeavor

From the stains of sin to sever,
We may weave them bright and fair

In the robes that angels wear.

Life's a complex skein indeed,
Full of trouble, toil and travail,

More the human trip we need

All its maze to unravel;

Slowly, slowly

Bending lowly

Over our task, and trusting wholly

In God's love, we patience gain

As we wind the tangled skein.

JOSEPHINE POLLARD, in *Congregationalist*.

CHARLES LAMB.*

BY MRS. MARY D. WELLCOME.

Charles Lamb was born Feb. 10, 1775, in Crown Office Row, in the Inner Temple, where he spent the first seven years of his life. His father, Mr. John Lamb, entered into the service of Mr. Salt, one of the bachelors of the Inner Temple, and to him he became — as said by his son in his essay, "The Old Bachelors of the Inner Temple" — "his clerk, his good servant, his dresser, his friend, his flapper, his guide, stop-watch, auditor, treasurer." He speaks of his father as Mr. Lovell — "a man of an incorrigible and losing honesty." His mother was a woman so matronly and commanding in appearance, that, according to one of Lamb's dearest schoolmates, she might have been taken for a sister of Mrs. Siddons. They had three children — John, Mary and Charles. John is very vividly described in the essay of Elia, entitled, "My Relations," under the name of James Elia.

On the 4th of October, 1782, when Charles Lamb had attained the age of seven, he was presented to the school of Christ's Hospital, by Timothy Yeates, esq., Governor, as "the son of John Lamb scrivener, and Elizabeth his wife." He remained a scholar of that institution till his fifteenth year. He was small of stature, constitutionally timid and nervous, with a bad impediment in his speech, but his amiable disposition gained him universal favor. On the 23d of November, 1789, Lamb finally quitted Christ's Hospital for the abode of his parents who still resided in the Temple. In April, 1792, he obtained an appointment in the accountant's office of the East India Company. His small salary was a welcome addition to the scanty means of his parents. His mother was an invalid, and his father in his dotage.

It was the good fortune of Lamb to be the schoolfellow of S. T. Coleridge, and the foundation was then laid of a friendship life-long and inspiring. This volume is largely enriched by his letters to Coleridge. So interwoven were those two lives, we may be pardoned a digression to relate a paragraph from the life of Coleridge.

Mr. Cottle has offered him thirty guineas for a volume of poems, promising to pay as occasion requires without waiting for the completion of the work. "It is much to be regretted that this brilliant young man is so little to be depended upon, as Mr. Cottle finds to his cost; for the volume of poems which has been paid for, does not make its appearance for two whole years. On Saturday he promises that the printer shall have copy in profusion by Monday morning — a whole printed sheet a day, if he wants it. No copy makes its appearance, but a letter instead, asking the bookseller to send four copies, as the poet has 'an impulse to fumigate'; and by the succeeding morning copy shall be forthcoming, which, however, does not arrive. So many excuses he has, too; now he is unwell; now he must go marketing — will Mr. Cottle take tea with him this evening? now he will come to Mr. Cottle's to tea, and after tea he will write; the publisher may lock him up in a chamber, if he will, and not let him out till a due quantity of copy is produced; and so on, and so on."

Thus things go on for eighteen months or so, when it is announced that the young poet is to be married to Sarah Fricker, the sister of his friend Southey's *affiance*. Mr. Cottle is a true friend in this emergency, and promises to pay him a guinea and a half for every hundred lines of poetry he will furnish — after the completion of the long-promised volume. On the strength of this promise the marriage takes place, and the pair take up their abode in a cottage which the groom has hired. Two days after taking possession, he writes the ever-prompt Cottle to send him down the following articles: "A riddle-slice, a candlebox, two ventilators, two glasses for

LULU'S NEW DRESS.

the wash-hand stand, one tin dust-pan, one small tin teakettle, one pair of candlesticks, one carpet-brush, one flour-dredge, three tin extinguishers, two mats, a pair of slippers, a cheese-toaster, two large tin spoons, a Bible, a keg of porter, coffee, raisins, currants, catsup, nutmegs, allspice, cinnamon, rice, ginger, and mace."

What a glimpse at the inner life of the great man! He purposes much, and does little. It was in these days he showed to his friend Cottle a leaf from his pocket-book upon which he had written a list of the works he had determined to write. Eighteen in all, several to be in quarto! Yet not one of them was ever written. The poetry at a guinea and a half for a hundred lines was not forthcoming.

But to return to Lamb. There was a hereditary taint of insanity in the family, which for a brief period developed itself in him. To Coleridge he writes: "The six weeks that finished last year and began this, your very humble servant passed very agreeably in a mad-house. I am somewhat rational now, and don't bite any one. But mad I was. It may convince you of my regard for you when I tell you that my head ran on you in my madness almost as much as on another person, who, I am inclined to think, was the more immediate cause of my temporary phrensy."

There was never a return of the malady, but not so in the case of his sister Mary, one of the gentlest and most loving souls. At various times there had been a development of insanity. At last, worn down by incessant toil and watchfulness caused by the illness of her mother, in one of her paroxysms she stabbed her to the heart, causing her death, and inflicted a wound on her father. Charles snatched the knife from her grasp. So entirely had his father sunk into dotage that in a single day he had forgotten the occurrence, and while the coroner's inquest was sitting, he was playing at cribbage in the next room! His sister was removed to the asylum where she speedily recovered. But the paroxysms returned through life with increasing frequency. When forewarned by the premonitory symptoms, she took her away to the mad-house, there to remain until the madness was past. With a small salary, the burden was heavy on her brother, but he was patient, faithful and loving. They were warmly attached to each other, and her correspondence and power show her to have possessed a well-cultivated, intellectual mind.

It was a terrible blow to Lamb when his friend Coleridge died. He deeply mourned his loss. Of all his gifted friends he was chief. So interwoven were their lives, that we get in this volume a very ample biography of that gifted writer. Coleridge's love for Charles and Mary Lamb continued, to the last, one of the strongest of his earthly affections. Sir Thomas Talfourd says: "I possess an affecting memorial under his hand, written in the margin of a volume of his 'Sibylline Leaves,' which — after his life-long habit — he has enriched by manuscript annotations. The poem beside which it is inscribed, is entitled, 'The Lime-Tree Bower my Prison,' composed by the poet in June, 1796, when Charles and Mary Lamb, who were visiting at his cottage near Bristol, had left him for a walk, which an accidental lame ness prevented him from sharing. Against the title is written as follows:—

CH. AND MARY LAMB,
dear to my heart, ye,
as it were, my heart.
S. T. C. ET. 63, 1834.

1797
1834

37 years!

This memorandum, which is penned with remarkable neatness, must have been made in Coleridge's last illness, as he suffered acutely for several months before he died, in July of this same year, 1834."

In 1833 the choicest prose essays which Lamb had written since the publication of Elia, were collected and published under the title of "The Last Essays of Elia," by Mr. Moxon. The last essay from his pen was entitled, "Thoughts on Presents of Game," etc., published in the *Athenaeum* of Nov. 30, suggested by the reception of a "basket of prodigiously fine game." This last letter was written to Mr. Childs, of Burgay. "What a funny name Burgay is! I never dreamt of a correspondent thence. I used to think of it as some Utopian town, or borrough in Gotham land. I now believe in its existence as part of merry England."

Soon after this last letter was written, an accident befell Mr. Lamb, which seemed trifling at first, but erysipelas in the head coming on, he rapidly sank, and died in a few days, Dec. 27, 1834. His sister Mary survived him over twelve years, tenderly cared for by loving friends to the end.

LULU'S NEW DRESS.

BY E. E. B.

"It's just horrid! It will make me look like a regular little old grandmother;" and Lulu Bartlett's face had lost its usual sunny expression, and the red lips were pressed together in something very like a pout.

Her mother's pale face grew a shade paler, and there was a slight quivering of the thin lips as she quietly replied, "I know, dear, that it is old-fashioned and far from pretty, but I do not feel that I can afford to buy a new dress this winter; this will make you a very comfortable, if not a handsome, garment."

Lulu, usually tender and kind, was

too full of her severe disappointment to notice her mother's look of pain.

"Well, I wish to goodness that grandma had willed it some of her poor people when she died, instead of to you. I shall look precisely as if I came out of the ark. Why can't I wear my blue dress every day? And I should think I might have that pretty poplin of yours made over for best."

"This will be a vastly more elaborate dress than was ever dreamt of in the days of Noah," her mother replied. "As for your blue dress, by letting down the underskirt and making the sleeves longer, it will do very well for another winter. And my poplin is altogether too nice to make over for you just now. It will cut to much better advantage a year or two hence."

"Well, I suppose I can't help myself," said Lulu, ungraciously settling down to her history lesson.

"I wonder why it is," said her brother Jamie, "that girls always make such an everlasting fuss about their clothes. I am sure, now, that that will make pretty dress; mother always fixes things up nice."

"I wonder who it was last Sunday who wished that he didn't have to wear gray mittens," said Jamie, blushing hotly, "and I'd rather wear gray mittens all my life than vex and worry her."

"My own dear boy!" said his mother, as she kissed him tenderly.

Lulu Bartlett, a girl of fourteen, was the eldest of the four fatherless children; and as she now sat apparently absorbed in study, her thoughts were busy with the past. A vision of a beautiful home rose before her, in which servants, elegant furniture, a bountiful table and pretty clothes each had a part; and above all she missed her dear, kind papa, who "was not; for God took him." And she mused, her disappointment and the consciousness that she had been unkind and disrespectful to her mother, lent an unusually bitter tinge to her sad thoughts.

Her mother, busy at her work, glanced anxiously every now and then at the flushed face opposite. She was not deceived by her daughter's pretended studiousness, and the tender mother-heart yearned to soothe and comfort her. She thought sadly of the privations of the past two years, principally because her children had borne their share of the burden. As for herself, she was a brave woman, with a well-cultivated, intellectual mind.

It was a terrible blow to Lamb when his friend Coleridge died. He deeply mourned his loss. Of all his gifted friends he was chief. So interwoven were their lives, that we get in this volume a very ample biography of that gifted writer. Coleridge's love for Charles and Mary Lamb continued, to the last, one of the strongest of his earthly affections. Sir Thomas Talfourd says: "I possess an affecting memorial under his hand, written in the margin of a volume of his 'Sibylline Leaves,' which — after his life-long habit — he has enriched by manuscript annotations. The poem beside which it is inscribed, is entitled, 'The Lime-Tree Bower my Prison,' composed by the poet in June, 1796, when Charles and Mary Lamb, who were visiting at his cottage near Bristol, had left him for a walk, which an accidental lame ness prevented him from sharing. Against the title is written as follows:—

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"It's just horrid! It will make me look like a regular little old grandmother;" and Lulu Bartlett's face had lost its usual sunny expression, and the red lips were pressed together in something very like a pout.

Her mother's pale face grew a shade paler, and there was a slight quivering of the thin lips as she quietly replied, "I know, dear, that it is old-fashioned and far from pretty, but I do not feel that I can afford to buy a new dress this winter; this will make you a very comfortable, if not a handsome, garment."

Lulu, usually tender and kind, was

too full of her severe disappointment to notice her mother's look of pain.

"Well, I wish to goodness that grandma had willed it some of her poor people when she died, instead of to you. I shall look precisely as if I came out of the ark. Why can't I wear my blue dress every day? And I should think I might have that pretty poplin of yours made over for best."

"This will be a vastly more elaborate dress than was ever dreamt of in the days of Noah," her mother replied. "As for your blue dress, by letting down the underskirt and making the sleeves longer, it will do very well for another winter. And my poplin is altogether too nice to make over for you just now. It will cut to much better advantage a year or two hence."

"Well, I suppose I can't help myself," said Lulu, ungraciously settling down to her history lesson.

"I wonder why it is," said her brother Jamie, "that girls always make such an everlasting fuss about their clothes. I am sure, now, that that will make pretty dress; mother always fixes things up nice."

"I wonder who it was last Sunday who wished that he didn't have to wear gray mittens," said Jamie, blushing hotly, "and I'd rather wear gray mittens all my life than vex and worry her."

"My own dear boy!" said his mother, as she kissed him tenderly.

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The Farm and Garden.
IMPORTANT POINTS IN BUTTER
MAKING.

BY H. M. SESSIONS.

No good butter can be made without extreme neatness throughout the whole process from beginning to end. Unpleasant flavors may be imparted to the milk and butter through the food the cows eat, or by absorbing it in the milk, or with cream, or after it is made into butter. It is important, therefore, that the surroundings of the dairy room are such that no scent can come contact with it. If cows eat onions, turnips, or cabbage, or partially decayed fruit and vegetables of any kind, a bad flavor is given to the butter almost invariably. If the cows overeat of any kind of green succulent food, thereby causing indigestion, a rank, herbaceous flavor is imparted to the butter. This is often noticed after cows are first turned into fall feed or into a rank growth of clover; they will eat more than they can digest, and the milk will taste like herb tea. The same is true when cows are obliged to drink stagnant water from mud holes.

Milk, cream or butter will be ruined not only by absorbing bad flavors floating in the air, but by being placed in too close proximity with rank, pungent smelling substances, such as fish, bacon, etc. A stone jar of good butter was spoiled by standing in the cellar near a mackerel kit.

The cows should have an abundance of pure water to drink, and not be allowed to have access to stagnant water or even to wade into it; for the milk from a herd of cows was once spoiled for making cheese by the cows being driven through a slough hole, in going to and from pasture. The mud adhered to the cows' bags, and the dry dust scattered into the pail while milking, and imparted a muddy flavor to the milk. The cows should be kept clean; their bags washed and dry before milking, and no dirt or dust of any kind should be allowed to drop into the pail while milking. The milk should be removed at once from the barn, as it will absorb the bad odor of the stable, if allowed to remain long in contact with it.

THE BREED OF THE COWS
has something to do with the quality of the butter made. Select a butter cow from whatever breed your judgment or fancy may dictate. If you can learn that her ancestors have all been remarkable for butter, you will not run much risk in purchasing her. If you have no such guide, then select one that has broad escutcheon (or milk mirror), yellow kidney, large milk veins, and large cavity where the veins enter the body; also a large cavity at the point of the shoulder, and on the spine just back of the foreshoulder, with thin thighs and neck, small tail and horns, and a feminine look throughout.

The breed that I should select from would be the Devon. The common stock of the country will never all be thorough-bred. The largest proportion of the stock will consist of grades of all kinds. As far as my observation and experience go, the best cow for the dairy is a cow between the Devon and Durham, and this also makes the best cow for either work or beef. The premium given at the New England fairs for the best herd of grade cows was awarded to William Eames of Worcester for several years in succession. They were crossed alternately with the Devon and then with the Durham. Mr. Eames also took the first premium on butter, both fresh and packed, for several years, and on a single milk cow.

THE FEED

should be mostly grass in summer and dried grass in winter; that is, early cut hay and rye, with sufficient corn meal to insure the greatest yield that each individual cow is capable of producing. Roots and shorts may be given for the health of the animal, though in a limited quantity, rejecting turnips, radishes, etc. We should always depend upon meal as the principal grain for both quantity and quality of butter. Regularity in feeding and in milking are indispensable, as well as kind, gentle care and treatment.

MILK BEFORE FEEDING
when the mangers are empty. Always no talking or work or commotion of any kind to be going on to take the attention of the cow, and let the milk be done as rapidly as possible.

CARE OF MILK AND CREAM.

There are now three ways of setting the milk for raising cream. More care and work are required to make good butter in the old way of setting the milk in shallow pans. The expense of the larger pans which comprise one for a whole milking, and four for the same, are less work, and facilities for heating the milk in winter and cooling it in summer. The deepsetting, though it may vary slightly from the Cooley system, seems to be the most popular just now, as well as the most convenient for both large and small dairies. The time of setting the milk should vary according to the system used, from twelve to twenty-four hours; in no case should it be left until the milk soures, much less until it becomes specky or covered with small spots of coagulation.

E. A. H.
[Miss Cushman's interesting letter will appear next week.—ED. HERALD.]

Central Vermont Camp-meeting.

The beautiful grounds of this Association have again been the rallying place for the Methodists of this vicinity. The meeting this year, under the efficient and courteous management of Rev. Church Taber, President of Montpelier district, was one of unusual harmony and deep religious interest. A large choir, under the leadership of Rev. J. R. Bartlett, of Williamstown, supported by organ and concert, added much to the attractiveness of the services, and drew all but the most recalcitrant to the meetings. The churhing can be done with any churn that will so agitate the cream that the butter will begin to separate in fifteen or twenty minutes, and the whole process occupy not over an hour.

working the butter, there is about as much evil arising from working it too much (rendering it salty) as there is in working it too little. The less the butter is worked the better, provided the buttermilk is all worked out, and the salt worked in.

The butter may be done up according to the wants or fancy of the customer.

The preaching for the session was most

ers, in small table pats of four or eight ounces, or in one and two-pound balls. Often a good article is spoiled in its making up — in not properly preparing it for market, so as to have it look well. The eye must be pleased as well as the taste.

THE MISSION FIELD.

The third annual missionary meeting of the Weirs Auxiliary of the W. F. M. Society was held during the session of the camp-meeting in that place on Wednesday evening. Mrs. J. K. Hosford presided. After some excellent singing by Rev. G. A. McLoughlin, including a fine rendering of "Sowing the Seed," the Scriptures were read by Mrs. J. E. Robins, and prayer offered by Mrs. M. W. Richardson. A letter from Miss Clara Cushman was then read, which was particularly interesting to the people of the Weirs camp-ground; it was a letter from one who had come to the camp over the summer, and was to be a member of the auxiliary. It was a letter from one who had come to the camp over the summer, and was to be a member of the auxiliary.

The day of the meeting was reported as very good.

The preaching throughout was earnest and evangelical. Some were constrained to seek God, and "still there are more to follow!"

TEMPERANCE ITEMS.

Capt. Webb, the great English swimmer, adds his testimony to Hanlan's of the uselessness of ardent spirits as a means of greater endurance. He says: "When young men go on walking tours a glass of beer at every inn means no separation, and in it is permitted no longer to blight the heart's true happiness. As in life, so in death, she was beautiful and serene."

GEORGE D. LINDSAY.

A death-bed repentance is not always satisfactory nor reliable, but there are cases when such an opportunity is given for proof of the genuineness of the work, as that one's faith has a solid foundation.

Captain MEADY, of Farmingdale, spent a great portion of his life on the sea, and spent it much after the manner of the ordinary sea captain. He was evidently a man of good moral principles, and in all probability was upright and honest, kind-hearted and generous, but he was not a Christian. In the latter part of last year he returned to his home in feeble health, and gradually sank, until it became apparent to all that there was no hope of his recovery. The writer had been in constant attendance upon him for many weeks, when one day a message came requesting his presence, and he found the captain in great concern for his soul. The way of salvation was pointed out, and the most satisfactory proofs were given that God had answered the sick man's prayer. Shortly after, the rite of baptism and the sacrament of the Lord's Supper were administered to him, and God seemed greatly to bless and acknowledge these means of grace to his soul's comfort.

Although his sufferings were indescribably severe, from that time until he died every conscious moment was spent either in praying to, or praising, God. Once when the writer entered his room, he looked up, and exclaimed, "Glory to God! Oh, how happy I am!"

On another occasion he said, "I believe God has given me just what I asked." He told all who came to see him to give themselves to God, and made many strong men weep like children by the pained character of his exhortation. May those who listened to him seek the salvation which he neglected too long.

GEORGE D. LINDSAY.

Government returns show that there is annually expended in intoxicating drinks in Victoria, the smallest of the Australian provinces, the sum of £3,857,000, or nearly \$20,000,000, without including the indirect burdens of taxation, since three-fourths of the crime, poverty, and suffering of the colony are caused by drink.

These are the times," says Dr. Cuyler, "for our pastors to preach faithfully and fearlessly against the bottle and labor for the conversion of inebriates. Not only — they ought to reach the supreme safety of total abstinence.

Do not consider what a minister's theory may be about the "moral" theory of temperance. It is not from 'six water-pots' at Cana of Galilee that the umps of destruction are issuing forth to ruin our youth and to curse our families; it is from the deacons on the tables of the minister's own parish, and from the drinking saloons in his own neighborhood, that the deadly mischief comes.

Obituaries.

Capt. JOHN HUTCHISON died in Portland, Me., July 11, 1879, aged 75 years and 6 months.

Most of his life had been spent on the ocean, he having commenced a seafaring life when he was but sixteen years of age, and continued it until within three years of his death.

He was converted, I think, during Rev. John Hobart's pastorate, at Chestnut Street Church, which was in 1841 and '42, and joined that Church. Four years ago he converted himself with the Congress Street Church. During all those years he has been a noble, upright Christian man.

He leaves a wife, with whom he had lived more than fifty years, and two devoted daughters, and grand-children, who loved him fondly, to mourn his loss and cherish his memory. The esteem in which he was held, especially of all her institutions, and a true friend to the poor. His last sickness was protracted, and much of the time he suffered as I scarcely ever knew any one else to do; but amid it all there was no murmuring, and at times his soul greatly exalted in the Lord. For many years he was a subscriber to ZION'S HERALD.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, September 16.

Over 1,000 women were "qualified" to vote for School Committee in this city, up to yesterday noon.

Another revolt has broken out in the Argentine Republic.

Elaborate preparations have been made in San Francisco for the reception of Gen. Grant.

Russia and China have come to terms, and the threatened war over the Kuldja country is averted.

The Republicans of this State celebrated the twenty-fifth anniversary of the birth of their party at Worcester, yesterday.

Tommany Hall has begun an active campaign against Tilden and his supporters.

The report comes from Afghanistan that the Amer is at the bottom of the present outbreak.

Wednesday, September 17.

The Republicans of this State at their convention yesterday nominated for Governor, Hon. John D. Long, and for Lieut.-Governor, Hon. Byron Weston.

Gen. Sherman declines to attend the proposed reunion of Union and Confederate soldiers at Salisbury, N. C., Oct. 23.

The yellow fever pestilence is spreading into the country surrounding Memphis.

Owing to the industrial depression in England the four principal trades unions have been obliged to spend over a million and a quarter dollars in relieving the distress of their members.

Thursday, September 18.

Cetwayo, the Zulu king, has been captured by the British forces.

President Hayes gave an address yesterday at the annual reunion of the Twenty-third Ohio Veterans, at Youngstown, Ohio.

Kansas celebrated on Tuesday the quarter-centennial anniversary of its settlement as a State. Rev. E. E. Hale was the orator.

James Redpath, the well-known Lyceum manager, has mysteriously disappeared.

Rev. Dr. Rollin H. Neale died in this city early this morning.

Five persons lost their lives by the bursting of a tenement house in South Boston last night, and many others were seriously hurt.

Nearly 100,000 persons were present at Hartford yesterday at the formal transfer of the battle flags of Connecticut from the Arsenal to the new Capitol.

Friday, September 19.

Daniel Drew, the stock operator, and founder of Drew Theological Seminary, died in New York last night, at the age of 82.

The Governor of New Mexico asks for troops to suppress an Indian outbreak in that territory.

A terrible revolt at Herat, Afghanistan, is reported.

The municipal authorities at Fall River are taking steps toward the protection of peaceable people from the assaults of the striking spinners.

President Hayes gave an able address at the Michigan State Fair at Detroit yesterday.

Saturday, September 20.

The captain-general of Cuba has issued a decree declaring the province of Santiago in a state of war.

The work of uniting the Black and Cuban Seas has been commenced.

Fighting in New Mexico is reported. Ten soldiers were killed and several wounded, in an engagement with the Indians.

Among the bequests of the late Mrs. Graves, of Morrisstown, N. J., were \$10,000 to the Consumptives' Home in this city, and \$5,000 to the Congregational Home Missionary Society.

The War Department estimates for next year are nearly three and a half millions below the appropriation of last year.

Monday, September 22.

A rapid rise in wheat in the Chicago market is reported.

Rev. Dr. Plumptre, a distinguished Anglican divine, preached in Trinity Church in this city last Sunday.

Gen. Grant reached San Francisco last Saturday evening, and received one of the grandest ovations ever given in this country. Business was generally suspended, the wharves were crowded with enthusiastic spectators, and the streets along the route to the Palace Hotel were gayly decorated and illuminated. A grand civic and military procession and review were among the features of the occasion. Gen. Grant will remain in San Francisco several days.

It is announced that "Standing Bear," the chief of the Poncas, with grievances to be made a test case before the Supreme Court, as to the rights of Indians to protection by the courts, has been kidnapped. Mr. Tibbles, the noted advocate of this unfortunate tribe, has gone in pursuit.

Eighteen women were killed, and eight badly injured, by the fall of a floor in a synagogue in Szalmon, Hungary, yesterday.

Further advices from the outbreak in Herat, Afghanistan, announce that the government's house was plundered, and the commanding officer murdered.

NEW HAMPSHIRE.

Gleanings.—The Universalist Society of Portsmouth has received a legacy of \$2,000 from the estate of the late John Walker.

The Methodist Sunday-school of Winchester has lately replenished its library with a quantity of nice books. The pastor, Rev. Mr. Wright, while successful in other departments of Church work, is especially so in the Sunday-school. He pays particular attention to the children, and has done a grand work among them in Winchester.

Rev. Thomas Gilman Worcester, of Hollis, died recently at his home in that town, aged eighty years. He was a graduate of Harvard University and the Andover Theological Seminary, but was never a settled pastor. He embraced the doctrines of Swedenborg some years ago. He was licensed to preach by the Congregationalists in 1827.

The oldest person in the M. E. Church of Newport, and perhaps the oldest in the town, died Sept. 2—Mrs. Sarah Whitney Perry. She was in her ninety-fourth year. She received a full a short time since, from the effects of which she died. Up to the time of the accident she was a remarkably vigorous old lady. She was an estimable Christian woman, and leaves behind her an excellent record.

Rev. Gorham E. Barber was recently ordained pastor of the Baptist Church of Am-

herst. The pastors of the other Churches in Amherst assisted in the services, and different Baptist pastors from abroad took part. The sermon was preached by Rev. G. W. Nicholson, of Nashua, and the ordination prayer was offered by Rev. H. G. Hubbard, of South Lyndeborough. The new pastor commences his work under very auspicious circumstances.

The camp-meeting held the second week in September at Wilmot, passed off successfully under the direction of Presiding Elder Judkins. This meeting, though comparatively not large, is highly appreciated by the people of the surrounding region, and is usually characterized by spirituality and religious power. This year there was excellent preaching, and numerous conversions are reported. The preachers of the week were: G. J. Judkins, H. S. Parmelee, C. H. Leet, J. H. Hillman, B. W. Chase, J. H. Phillips, A. C. Hardy, H. S. Thompson, J. W. Presby, J. A. Steele, F. M. Pickles and J. A. Bowler. The Association is now free from debt, and the meetings promises to be still a great power for good.

The Annual Conference of the Congregational Churches of New Hampshire was held at Lebanon, Sept. 16-18, and was largely attended, and an occasion of much interest. Over one hundred clerics and lay delegates were present. The opening sermon was preached by President Bartlett, of Dartmouth College, and the closing sermon by Rev. S. Hayward, of Gilman. An able essay was read by Rev. F. D. Ayer, of Concord, on "Character in the Preacher," and other papers were presented by Rev. S. L. Gerould, Rev. G. E. Street, and Rev. A. H. Burr. Addresses upon the needs of Dartmouth College were made by President Bartlett and Rev. S. P. Leeds. One evening was given to the Ministers' and Wives' Charitable Fund and the N. H. Home Missionary Society. Rev. J. E. Robins, pastor of the M. E. Church of Lebanon, presented the fraternal greetings of the N. H. M. E. Conference in a graceful and appropriate address.

A vocal and instrumental concert, which was a complimentary benefit to Mr. Albert Smith, was lately given in the First M. E. Church of Concord. Mr. Smith—a son of the late Eliese Smith of precious memory—has been serving as organist of this church for some time, and was just leaving home to enter the freshman class at Wesleyan University. His friends took this way to show their appreciation of his character and past services, as well as to render him a little timely financial aid. The concert, under the direction of Mr. B. B. Davis, one of the musical leaders of Concord, passed off successfully. A copy of Webster's *Unabridged Dictionary* was also presented to Mr. Smith. The best wishes of his many friends will follow him as he enters upon college life.

We have excellent reports from Main St. M. E. Church, Great Falls, of which Rev. N. P. Philbrook is the successful pastor. On the first Sabbath of the Conference year a good work of grace commenced here, and has continued until now. Four persons requested prayers on the evening of that Sabbath, and others have since from time to time sought and found Christ. On the 7th inst., ten of the Sunday-school classes made out to the parsonage as inquirers, several of whom engaged in vocal prayer that God would bless them. The social meetings are largely attended, and are seasons of great moral and spiritual power. The friends of this church are confident that a glorious future is before it. The house of worship is undergoing extensive and thorough repairs both within and without, and when finished will equal the best churches in town. The money is all pledged to pay for the improvements. Many friends outside of this church have cheerfully and liberally aided in furnishing funds, especially Mr. Cumming, agent of the Great Falls Manufacturing Company, who at his own suggestion and expense had the interior of the house completely repaired and beautifully frescoed. The former pastor and friends of Main St. will be pleased to know that she still lives, and has no idea of dying so long as God gives souls for her hire. She has a grand mission to fulfill in the south part of the town, and God is helping her.

SUFFERER FROM SICK HEADACHE.—Twenty-five cents invested in QUAIN'S MAGIC CONDITION PILLS will provide you a certain remedy for this distressing complaint. Thousands can testify to the truth of this. Ask your druggist for them, or send the price to American Medicine Co., Manchester, N. H.

HOWEVER WATCHED by loving care, Home has dispencers lurking there, And human power cannot defend From ills that constantly impend; But Sanford's Ginger balsam cease, And home restores to health and peace.

PEARLINE.—Of this article, which is fast becoming a necessity in every well-regulated household, the editor of the Augusta (Me.) *Gospel Banner* speaks as follows:—

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SITUATION WANTED.

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Best of city references given. Please address, MISS N. L. CARE JAMES P. MAGEE, 28 Bromfield St., Boston.

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[Programme next week.]

Marriages.

In this city, Dr. W. V. Kellen, son of Rev. S. F. Upham, late Professor of Chemistry, and Dr. K. Kellen, eldest daughter of B. F. Stewart, esq., of Jamaica Plain.

Rev. Dr. N. C. Barber, of Portland, Me.,

preached the first sermon—Tuesday evening, at 2 o'clock P. M.—the largest congregation of the week—(from Joshua 20: 2-3). The

sermon was led by Brother Felt. J. W. Presby spoke in the evening from the words of Jesus: "If any man thirst, let him come unto me and drink." The

prayer-meeting following in the C. and W. Chapel, was led by Brother Pickles.

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